Digital Humanities: Nurturing Nationalism Through Social Media

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Abstract:

The transformation of information and communication technology is believed to change the context and pattern of social networks and the perspective in addressing a social problem. The facilitation of the internet medium and cellular technology, for example, has changed the paradigm of nationalism, especially through audiovisual content. Through the mixed method as a research method, namely the combination of quantitative methods (a survey technique for the younger generation with an age range of 18-22 years) and qualitative methods (through a digital ethnographic approach obtained from the "drone emprit academy"), this study shows that the use of social media by the younger generation shows positive trends in maintaining the spirit of nationalism such as uploading topics with the theme of nationalism, Pancasila, and unity. It means that the more content with nationalism nuances shared through social media, the greater the awareness and encouragement to maintain the spirit of nationalism.

Keywords: *digital humanities; nationalism; mobile technology; social media; netizens*

Abstrak:

Transformasi teknologi informasi dan komunikasi diyakini tidak hanya mengubah konteks dan pola jejaring sosial, tetapi juga cara pandang dalam menyikapi suatu masalah sosial. Fasilitasi media internet dan teknologi seluler, misalnya, telah mengubah paradigma nasionalisme, terutama melalui konten audiovisual. Melalui metode campuran sebagai metode penelitian, yaitu kombinasi metode kuantitatif (teknik survei untuk generasi muda dengan rentang usia 18-22 tahun) dan metode kualitatif (melalui pendekatan etnografi digital yang diperoleh dari "drone emprit academy"), penelitian ini menunjukkan bahwa penggunaan media sosial oleh generasi muda menunjukkan tren positif dalam menjaga semangat nasionalisme seperti mengunggah topik dengan tema nasionalisme, Pancasila, dan persatuan. Artinya, semakin banyak konten bernuansa nasionalisme yang dibagikan melalui media sosial, semakin besar pula kesadaran dan dorongan untuk menjaga semangat nasionalisme.

Kata Kunci: *humaniora digital; nasionalisme; teknologi seluler; media sosial; netizen*

INTRODUCTION

Information technology mediated by the internet and mobile technology has changed many people's mindsets, perspectives, and attitudes. The facilitation of the internet medium and cellular technology has changed the landscape of social issues through audiovisual content that is easily uploaded instantly and in real time. In the Reuters Institute Digital News Report 2021, it was reported that online media users per week were higher than those of printed media by the average of 15-56% compared to 9-53%. Online media users, including social media, are higher (89%) than television (58%) and printed media (20%) and even 19% of Indonesians subscribe to news

online. Social media such as email (39%), Whatsapp (87%), Youtube (79%), Facebook (65%), Instagram (66%), Twitter (37%), and Telegram (41%) are online media used in sharing information (Newman et al., 2021).

Hootsuite (*We are Social*) released data on the internet and social media trends in 2020 in Indonesia. They revealed that media users in Indonesia consisted of unique mobile users (338.2 million), internet (175.4 million), and active social media (160 million) out of a total population of 272.1 million (Kemp, 2020). From this percentage, *Youtube* had the most active user with the highest percentage (88%), followed by *Whatsapp* (84%), Facebook (82%), *Instagram* (79%) of the total population (Kemp, 2020). Not much different from the other research from Hootsuite in April 2020, *Databooks* stated that *Facebook* is the most popular social media in the world with 2.49 billion active users. *Youtube* and *Whatsapp* (2 billion), followed by *Instagram* and *Tiktok*.

The data revealed that various aspects of human life, such as communication and interaction, have also undergone changes which have never been anticipated. The world seems to be borderless – no secrecy to be covered. In the context of media, netizens' most frequently discussed topics - commonly referred to as buzz– were politics, ideology, nationalism, infrastructure, work, economics, ecology, and startups. In the political context, the issue of election delays and presidential extension continues to be echoed in various online media. This then led to various protests from multiform parties and even demonstrations from students due to being considered democratically unhealthy. From the economic context, the latest economic issues are news of the scarcity of basic necessities such as cooking oil, inflation due to the prolonged global epidemic, debt crisis, asset bubble, industry collapse, and unstable prices. The increase in unemployment due to several large companies' bankruptcy due to the Covid-19 pandemic is a significant problem that also adorns social media. From the ideological side, the provocations of the radicals in replacing nation ideology through social media have not yet ended. Meanwhile, in the context of ecology, the society's life has not been separated from crucial issues such as climate change, forest destruction, problematic spatial planning to waste pollution. As stated above, the distribution of social media platforms and the population of active mobile technology users further strengthens the claim that knowledge reproduction is increasing and is almost entirely done in digital form. Digital records are a source of information and knowledge, regardless of whether the content can be rationally justified or lead people to misguided thoughts.

In her research entitled *Transformation of Social Movements in the Digital Space*, Arum Nur Hasanah shows that a transformation of social movements has practically occurred. The change of this social movement could be observable in some issues or a social movement - previously happened in the public space -, it is nowadays blown up in the digital space. Social media has now become a means of student social movements. The role of social media in students' social movements could be in the form of mobilizing a mass, arousing netizens' anger of an issue in a social movement, confusing the society about a topic, framing public opinion, and forming social identity.

On the other hand, through his research entitled *The Importance of Indonesia's Nationalism Revitalization in the Globalization Era: A Historical Perspective*, Singgih Tri Sulistiyono stated that sometimes nationalism is seen as an outdated tradition that must be revitalized. This is in line with the view of Yuval Noah Harari (2018), saying that nationalism is ancient, falls apart, and cannot adapt to the changes. However, many people still believe that nationalism is very much needed in facing the elevation wave of globalization. Nationalism must be revitalized to be able to meet the challenges of globalization.

Regarding nurturing nationalism through social media, the research findings of the 2019 LSI were quite a bit of breathing fresh air. Compared to the previous year, people's nationalism has increased. From the research, 66.4 percent of residents still identified themselves as part of the Indonesian nation, 19.1 percent of residents identified themselves as belonging to a particular religious group, and 11.9 percent identified themselves as belonging to a specific ethnic group. Although the survey results showed the development of nationalism is quite positive in 2019, we must not forget that 33.6 percent of citizens who do not prioritize nationalism is not a small number. That means nationalism is still in a challenge.

In this current technological era, another challenge also arises. Propaganda based on social identity (ethnic, religion, race) infiltrated through the media. The propaganda could be in the existence of radical groups in Indonesia (Wibisono, 2020). This upheaval is becoming increasingly unstoppable with the birth of online pages, social media applications such as *Facebook, Twitter, YouTube, Telegram,* and *WhatsApp*. Social media and online networks as mass communication channels are strategic choices for these groups due to the intricacy of the disseminated messages sources, a vast potential impact, and affordable fees."(Sulfikar, 2018: 79) . The results of *Kompas* poll, released November 11, 2019, showed that the public expected the idea of unity and unification that has been echoed through the mass media for more than a century ago would continue to be voiced. Almost all respondents (94.4 percent) thought that mass media (including electronic) must play a role in maintaining national unity (Janu,

2020). Before the independence, mass media had played a role to configurate national identity. The task of the media nowadays is to nurture the essence through the spirit of unity and tolerance. Several survey results related to internet users, mobile technology, and the fading spirit of nationalism also showed that significant challenges related to nationalism still exist. Referring to the topics and nationalism issues, the author henceforth found and emphasized that it is specifically urgent to conduct digital humanities study.

This study is critical because there has been no research on the use of social media to nurture nationalism. Previous researchers, such as Arum Nur Hasanah and Singgih Tri Sulistiyono, also researched issues related to the media and nationalism. However, they examined the topic from a different point of view from the author. One view was limited to the transformation of students' social movements from genuine to digital space and the destructive role of social media. In contrast, the other viewed the national as an outdated tradition that needs to be revitalized without emphasizing the ways and efforts of revitalization. For the authors' view, social media can be used to nurture nationalism by integrating aspects of the humanities into every media act. This research is essential considering the fact that the use of the internet in Indonesia often undermines community cohesion. The activities of buzzers (buzzers) operating in the dark spaces of social media, spreading unverificated and unconfirmed information, data, and opinions, hiding in fake and anonymous accounts and disguising under freedom of expression, denote a very dangerous phenomenon which can disrupt national political stability (Anugerah, 2020). Therefore, this research aims to explore and study the digital humanities as a new space to foster the spirit of nationalism through the use of social media. The central thesis of the research is social media can be used to nurture nationalism through digital humanities (Setia, 2020).

Referring to the development of digital technology media, there are at least several aspects that can contribute to the advancement of science, as described below (Lupton, 2017). First, that technology changes our daily lives through the time we use in part of productive work, and the time we spend in leisure must be a shared space and time to nurture nationalism. Second, the spirit of nationalism must be able to encourage collectivity as part of the right to freedom of expression and a medium of democracy. Thus, digital humanities study is interesting to develop both through formal and non-formal educational institutions as an essential part of responding to social change in the context of nurturing nationalism through social media. The formulation of the problem that becomes the focus of this research is how the utilization map of social media impacts promoting and fostering nationalism spirit.

Based on the elaborated background of the issue, the framework of the research can be seen as follows; first, the map of social media utilization globally and specifically in Indonesia which cannot be separated from the phenomenon of national life in nurturing and establishing nationalism spirit. Secondly, this study applied a mixed method; quantitative and qualitative methods. The quantitative method used a survey technique to the youth aged 18 – 22 years. The third, qualitative method is conducted through a digital ethnographic approach obtained from the Drone Emprit Academy. In the discussion and results section, it was found that the use of social media by the youth showed a positive trend in nurturing nationalism spirit by uploading topics themed on nationalism, Pancasila, and unity. One way to do this is by embedding hashtags with the theme of nationalism in each post.

LITERATURE REVIEW

The most significant alteration in the era of information and communication technology is the occurrence of social media facilitated by the internet network and cellular technology. Since then, traditional notions of identity, communication, knowledge, privacy, friendship, copyright, advertising, democracy, and political engagement have automatically shifted. The internet potential then begins to form through commercialization, surveillance, filter bubbles, depoliticization, quantification, time improvidence, focus loss, alienation in a social community, and nomophobia. On the other hand, the internet is accepted as an extension of the public's hand, the power of collective intelligence, and dialectical thinking skills. This consequence is then exploited by social media producers known as "digital natives." Big things were born; Internet of things (IoT), industrial revolution 4.0, cloud, 3D printing, big data, and STEM. At the same time, new concerns emerged about humanities-based media literacy. Real literacy is more about "how people work" – how to use text and media and how semiotic systems engage in social practice and identity, said Rodney Jones (Simanowski, 2016: 14).

The study of digital humanities has become an area of study for research and teaching in the digital computing field that impacts the scope of human life. Digital humanities was originally known as "computing humanities. This study includes the efforts to explore digitized materials and digitized new materials that are born from digital materials and combine them with a series of theories from various disciplines. According to Simanowski, digital humanities study is a project of employing the computer to facilitate humanistic research, so far, computer-

supported humanities. In case of computers (internet) utilization to facilitate humanistic research, it has a different meaning from classical humanities studies which discuss various social and cultural practices of humans as a knowledge system based on a historical context, where humans began to develop technology in archiving knowledge and institutionalizing it socially, economically and politically. The entire process in classically institutionalized humanities studies transpire through a singular history or proceeds in one direction. Digital humanities methods and practices are expected to have implications on the development of modern society, especially in the era of the network society.

The digital humanities need to expand and extend cultural critique, introduce design and specialized work from software studies and media studies, and foster the role of public engagement. Ideally, digital humanities are not only to create, adapt and disseminate new methods to communicate humanities to the public but also to invent technology with the content of humanities advocacy. The potential for computation culture critique offers new possibilities for the digital humanities field. The basic norm is to construct elements for social interaction.

Digital humanities is expected to provide an overview of the future form of humanities that incorporates contemporary societal values about digital without losing the spirit of humanism. Digital humanities can bridge the gap between digital data availability, digital presentation, access to data, and interpretation of data beyond facts. Based on the above-elaborated perspectives, it can be concluded that digital humanities is a combination of humanities and information technology to explore important issues in the humanities purview to create a social collaboration that is in line with human values such as diversity tolerance and nationalism. Digital humanities concern not only the use of digital technology for the humanities sphere, but also the utilization which can change the user experience, including nurturing nationalism.

According to Smith, nationalism is defined as the establishment and growth process of nations, a sentiment or awareness of a nation's sense of belonging, the language and symbolism of the nation, and as a social and political movement. While according to Gellner, nationalism is a political principle stating that cultural similarity is a fundamental social bond. Whatever the principle of authority, it may depend on the legitimacy that in fact the members of the group concerned come from the same culture (or, in nationalist idiom, the same 'nation'). Nationalism comprises three goals, national autonomy, national unity, and national identity. From these goals, the definition of nationalism emerges as an ideological movement to achieve and vindicate independence, harmony, and identity for a population, where several members are determined to establish an actual or potential nation (Smith, 2013: 11).

Nationalism pursues identity targets at different levels but always returns to the nation's idealism. Nationalism is a theory of political legitimacy that presupposes that ethnic boundaries do not have to be political spaces. Nationalism refers to the relationship between ethnicity and the state (Gellner, 2008: 99). Anggraeni Kusumawardani and Faturochman describe that nationalism includes a broader context related to membership and citizenship of all ethnic and cultural groups in a nation. Nationalism needs pride to show its identity as a nation. The satisfaction itself is a process emerging from learning, not inherited from one generation to the next (Kusumawardani & Faturochman, 2004: 63).

The consequence of the nationalism context shift induces people to no longer solely depend on national identity but put more emphasis on a more concrete identity such as a modern state, clean government, democracy, and human rights protection. Therefore, pride in a nation's identity becomes impossible when a citizen does not meet that pride in their country. People are not only ashamed of their national identity; they even do not acknowledge their nationality. As a great nation, Indonesia has never been free from nationalism issues.

Magnanimity to accept pluralism as an endowment is fundamental to developing nationalism spirit (Rahman, 2018). This means that nationalism or nationality is not just an instrument functioning as an external adhesive for pluralism, but is also a forum affirming Indonesian pluralism identity in its various cultural dimensions. Henceforth, nationalism is a political attitude or understanding of a nation with a harmonious culture and regional ties to have ideals and goals to arise integrity to defend their country. Nationalism demands the realization of fundamental values oriented toward common interests and avoids all legalization of personal interests, which could undermine ordinary life and damage the order of regular life array.

Social media is a common term used to refer to new forms of media involving participatory interactions. Social media is highly salient among various media affiliated with the youth. Social media is accepted as a desirable medium among the youth for its innovative and interconnected functions derived from the latest technology. In this era, technology rapidly transformed. The youth have excellent learning abilities to absorb new technologies, naturally becoming major consumers or social media users. They are prepared for the sophistication of technology,

familiarly use smart technology, and inevitably, social media through various applications are essential to everyday life. Social media enables turning media consumers into content producers. This phenomenon is sometimes referred to as the 'democratization' of the internet. This democratization results in greater accessibility for everyone (Kaplan & Haenlein, 2010).

The youth actively use and spend a lot of time on social media. This implies the increasing potential of social media as an influential medium for interaction and education of young people. Media is defined as a means of communication. Meanwhile, the word 'social' is defined as a social fact in which every individual takes actions that contribute to society (Mulawarman & Nurfitri, 2017: 36). This statement asserts that in reality, media and all software are "social" or both are products of social processes (Fuchs, 2021: 47).

Social media is defined as a form of media involving visual interaction with one another (Wamuyu, 2021: 1161). Social media is defined as a form of media involving visual interaction with one another. Social media is also a web-based application that provides various services such as short messages, videos, photos, and conversations. Social media is used to communicate, collaborate and correspond not only to the internal but also to the external environment. Social media bolsters the formation of social principal and facilitates knowledge transfer by creating network bonds, sharing visions, and building trust. Social media is therefore depicted as a platform consisting of several actors, all of whom work in the communication process, involving new media and active and passive participation (Wamuyu, 2021: 1158). Active participants use social media for identity confirmation and social relationship maintenance, while passive participants are people who consume content without having to be present.

A report on the Somus Project (2011) cited that social media has three main elements: content, community, and web 2.0. Content refers to, photos, videos, status updates, tags, links, and create and content shared. Community Refers to opportunities for people to communicate, network, and collaborate. Web 2.0 refers to the ease of using technology and applications to communicate and share content. Erkkila defines social media as a technology and construction process by which individuals and groups construct ordinary meaning with the aid of content, community, and web-based technologies through peer-to-peer production. At the same time, social media is a post-industrial phenomenon that impacts society's economy and changes the production and distribution model (Näkki et al., 2011: 19-21).

Social media concocts the institutionalization of a new space for science, like a participatory space that crosses class boundaries and social identity (internet medium). However, at hand, problems arise. Access to digital content and information tends to be dominated by specific knowledge in the form of an "open battle" between the information producer and most digital content consumers. They access the internet and digital data. From the meaning of each of these words, it can be said that social media is a communication tool used by its users in social processes.

METHOD

This research applied a mixed method. This research formulates several philosophical views directly related to the research variables and needs to be identified (Creswell, 2016: 7). The quantitative method used a survey technique to the youth aged 18 – 22 years old with 233 respondents domiciled in Jakarta, Bandung, Yogyakarta, and several other cities. The sampling technique applied a purposive sampling technique in which the researcher determines the sampling by stipulating specific characteristics according to the research objectives so that they can answer research problems. Meanwhile, the qualitative method is carried out by collecting data through a digital ethnographic approach in the practice of social media, which is presented descriptively (Hine, 2000: 58–63). Digital ethnographic data was obtained from the Drone Emprit Academy (DEA) by limiting the content presented by the social media platform Twitter which is considered quite familiar among generations based on certain hashtag keywords that can describe the sentiment towards the topic or issue being discussed describe the sentiment towards the topic or issue being discussed. The Drone Emprit Academic (DEA) application is a system that can monitor and analyze social media and various online platforms based on big data technology utilizing artificial intelligence (AI) and natural learning process (NLP), and can present Social Media Network Analysis (SNA) maps about emerging social phenomena involving where the information comes from and spreads, who initiates it, and which groups talk about it (Arianto, 2020). So, the Drone Emprit Academy (DEA) application is considered appropriate for this research because it mainly functions to present the results of netizens' conversations on social media. This application is also employed to analyze public opinion that develops in real-time through streaming methods, especially on social media Twitter. The social media demographic fetching data are digital content uploads on the Twitter platform from November 2020-March 2021.

RESULTS AND DISCUSSION

Presents Information trends enable people or groups to gather on certain topics within a certain period, or if specific issues are ready to be shared or virtualized as an expression of a common consensus or even create public anxiety. Network pattern (web) is a pretension of relation considered capable of strengthening today's civilization. More specifically, the results of this study look at the trend of social media users in nurturing nationalism. The data that the researcher obtained from the Drone Emprit Academy (DEA) showed that from November 2020 to April 2021, there were 6,134 expressions of nationalism found on social media, especially Twitter.

Image 1. Distribution of Mentions by Media
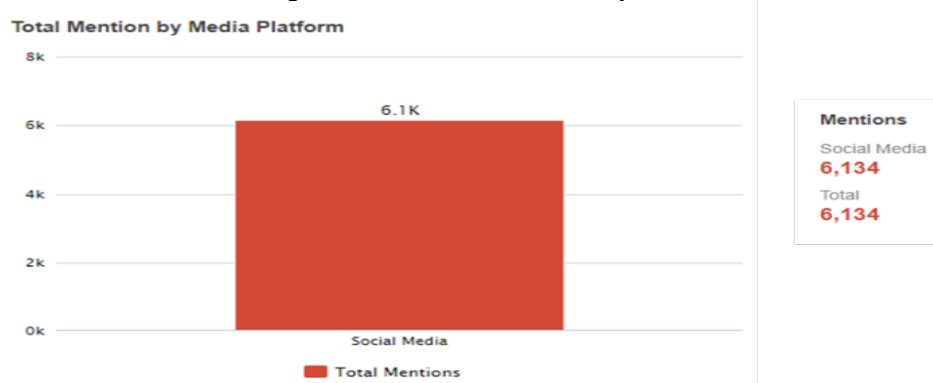
Source: Processed from research results, 2020.

Referring to the overall twitter data obtained, there were 1,155 mentions (18.83%), 878 replies (14.31%), and 4,101 retweets (66.86%), with the top three provinces responding to posts about nationalism, starting from DKI Jakarta (Jakarta), West Java (Bandung), and DI Yogyakarta (Yogyakarta).

Image 2. Most dense Provinces by Twitter mentions
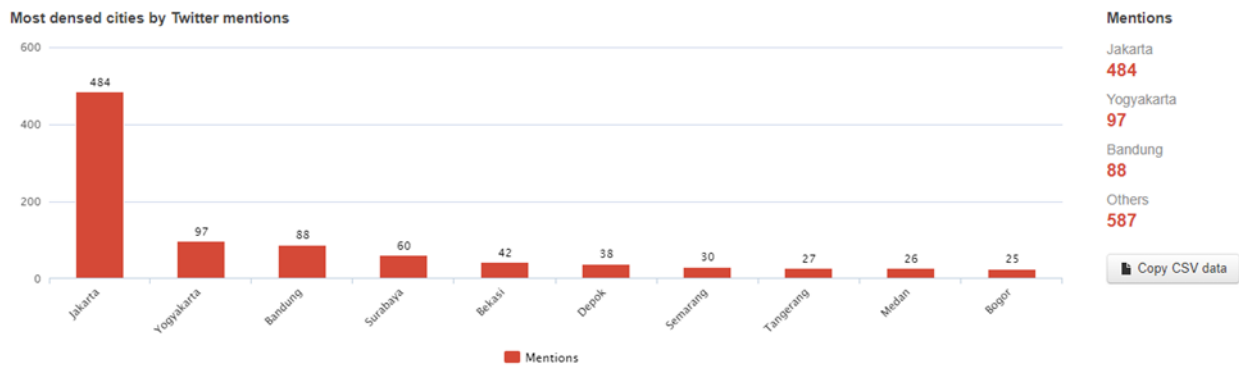
Source: Processed from research results, 2020.

The data obtained from the Emprit Academic drone was also analyzed following the three types of sentiment; positive, negative, and neutral. There were 2,578 negative sentiments, 3,037 positive sentiments, and 519 neutral points.
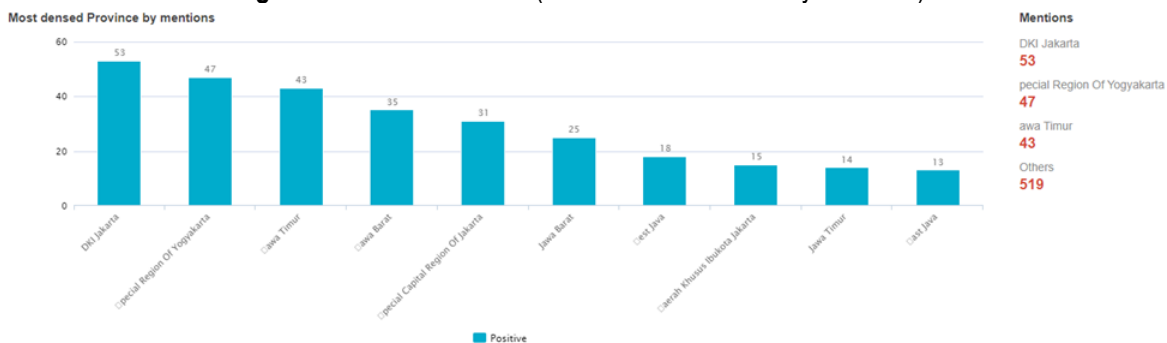
Image 4. Total Sentiments

Total mentions by sentiments
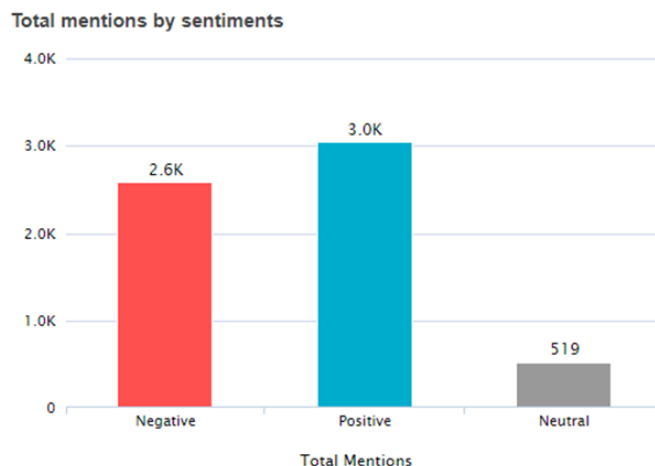
Source: Processed from research results, 2020.

The type of sentiment above was then gained from three provinces spreading positive sentiment, they were DKI Jakarta with 84 units, West Java with 78 units, and East Java with 60 units.
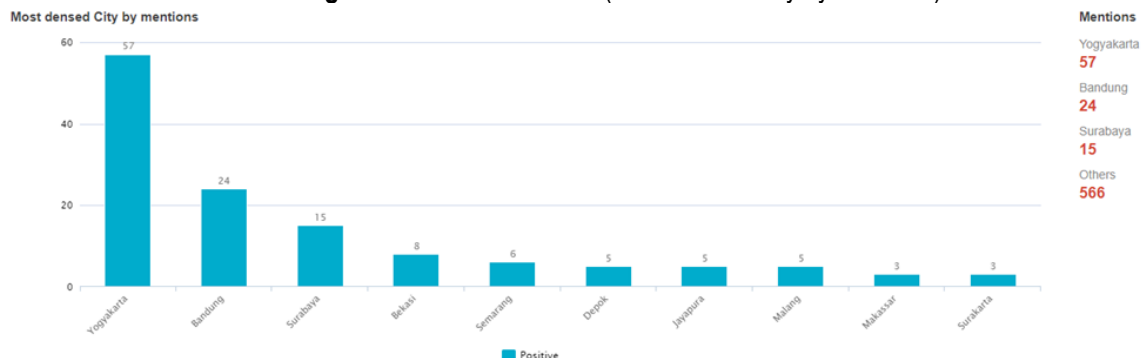
Image 5. Positive Sentiments (Most densed Province by mentions)
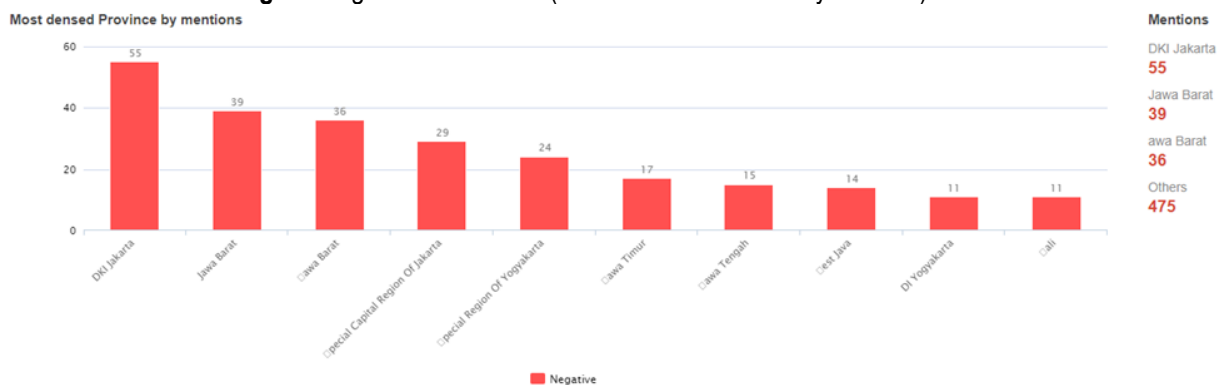
Source: Processed from research results, 2020.

Based on the city, the three cities that spread the highest positive sentiment were Yogyakarta (57), Bandung (24), and Surabaya (15).

Image 6. Positive Sentiments (Most densed City by mentions)

Source: Processed from research results, 2020.

Image 7. Negative Sentiments (Most densed Province by mention)

Source: Processed from research results, 2020.

As for negative sentiment, the three provinces with the highest spread can be seen in the image below. West Java occupies the most elevated position with 89 points/points, DKI Jakarta 39, and Yogyakarta 35. The three highest cities considered to spread negative sentiment are Yogyakarta (35), Bekasi (9), and dan Depok (7).

Image 8. Negative Sentiments (Most densed City by mention
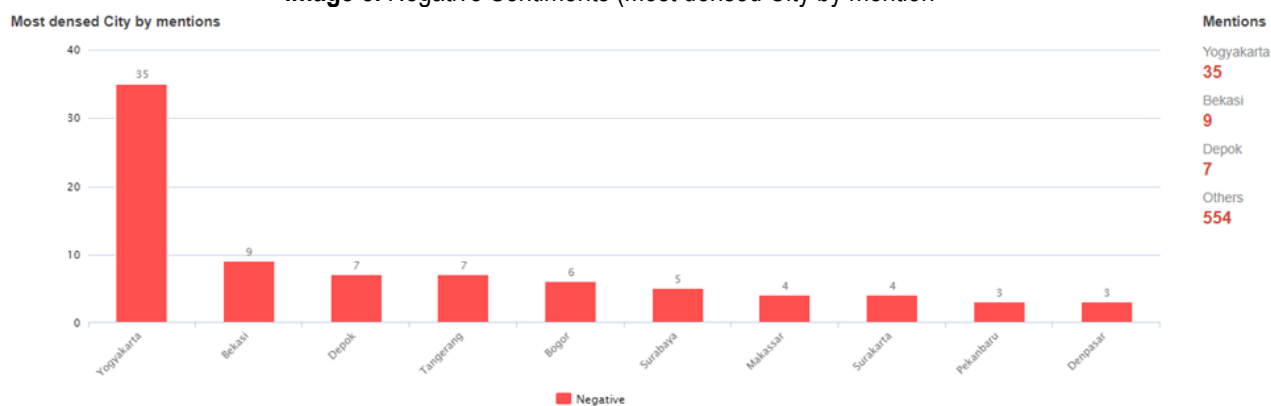
Source: Processed from research results, 2020.

The data obtained from the Emprit Academic drone was then elaborated with survey data on 233 youths (netizens), 125 men and 109 women with an age range of 18 -22 years and having different religious backgrounds comprising 104 Muslims, 60 people are Catholic, 55 people are Christians, and Koghucu and others 2 people spread over three big cities, Jakarta, Bandung, Yogyakarta, and several other cities. The survey results show that the youth (netizens) in the above age range frequently access the following media: the highest: Instagram 89.3%, Youtube 81.5%, Tiktok 43.3%, Twitter 42.9%, Pinterest 25.8%, Facebook 19.3 %, and Snapchat 9%. The findings of this survey strengthen the opinion that the internet, in this case, social media activities, utilizes creativity and collective intelligence by increasing interactivity between users and technology by changing the meaning of identity, reality, and even humanity. The internet can be said to influence the way of thinking significantly; it is even considered living in a personalization bubble. The survey in this study shows that Instagram, Youtube, Twitter, and Tiktok remain "traditional" and more popular social media.

Image 9. Social Media Accessibility
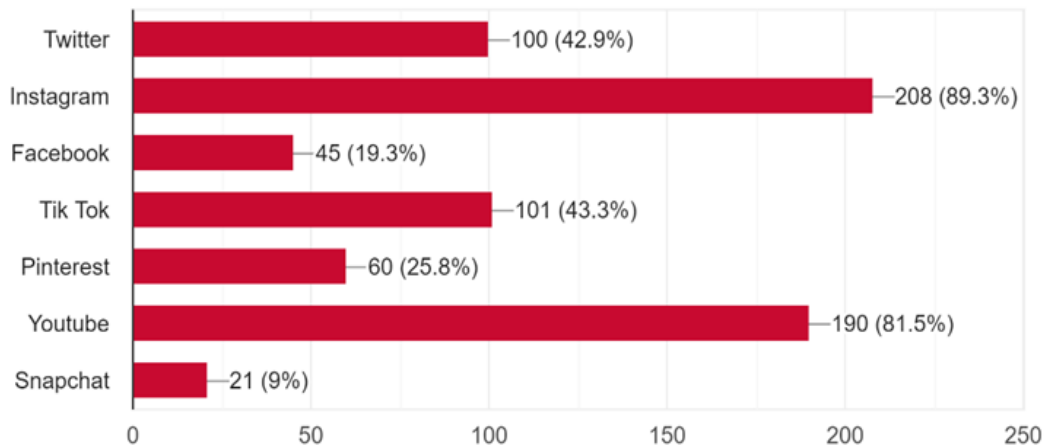
Source: Processed from research results, 2020.

Respondents' reasons varied in their preference and frequency of reading comments/messages/images from social media. Most respondents answered more than once a day (152 people or 65.2%), 49 people or 19.7% of respondents read when the news trend was viral, 28 people or 12% of respondents answered every few days, and the remaining 20 people or 8.6% responded that they only read once a day.

Image 10. Response to Social Media
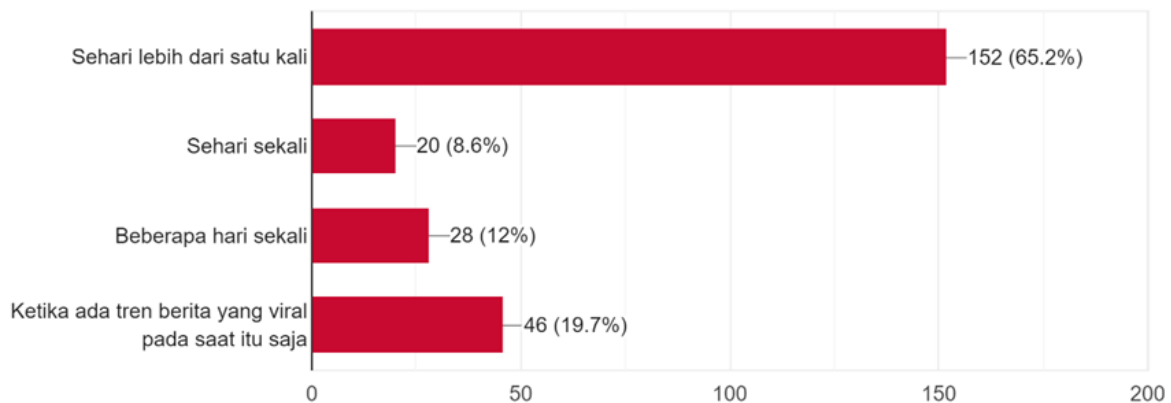
Source: Processed from research results, 2020.

The research also showed that although many youths almost have all social media applications, they were very selective in their interest choice of topics. The survey was conducted to classify the issues commonly accessed by respondents. The survey results showed that the chosen topic of culture is 149 people or 63.9%, followed by economic issues by 115 people or 49.4%, and politics by as many as 114 people or 48.9%. Then the topic of religion is accessed by 100 people or 42.9% and the topic of nationalism was read by 85 people or about 36.5% of the total respondents. This finding reinforces the dominance of cultural narratives on social media, especially when using conservative hashtags becomes the most popular (PPIM UIN Jakarta, 2020).

Image 11. Spread of Issues on Social Media

Agama	100 (42.9%)
Politik	114 (48.9%)
Ekonomi	115 (49.4%)
Budaya	149 (63.9%)
Nasionalisme	85 (36.5%)
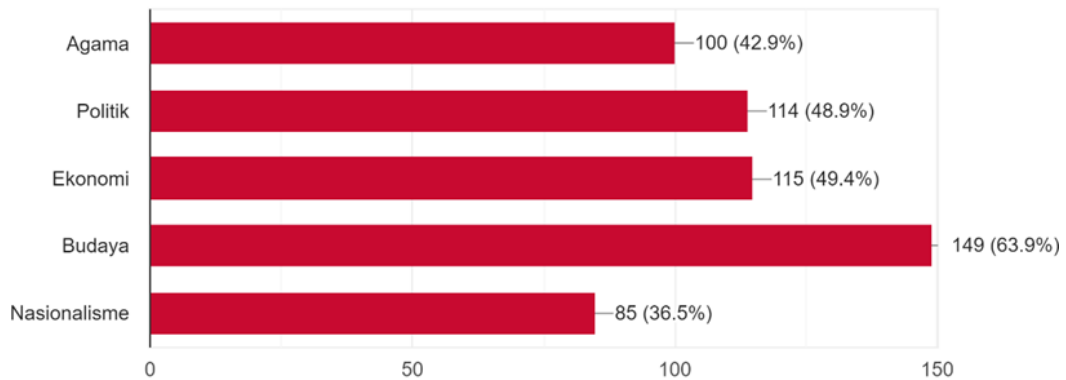
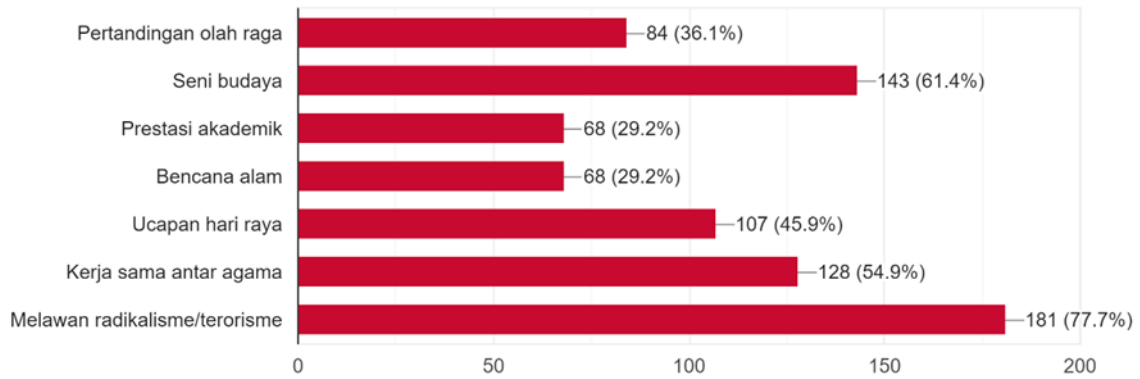**Source:** Processed from research results, 2020.

Respondents were also asked to give several choices of issues or events related to nationalism that became a social issue. 181 people or 77.7% answered that the topic of fighting radicalism/terrorism is a form of nationalism spirit, followed by arts and culture by 143 people or 61.4%, interfaith cooperation by 128 people or 54.9%, and celebrating holidays with friends or relatives of different faiths 107 people or 45.9%. There was an exciting finding when respondents were asked questions about the form of appreciation of nationalism. 38.6% of respondents answered practice Pancasila, 32.2% answered love for the country, 27% answered tolerance to others, 5 people or 2.1% answered anti-radicalism. This finding showed that respondents still believed that Pancasila is the ideology that unifies the nation expressed through tolerance, love for the country, and anti-radicalism. However, heeding here is that anti-radicalism attitudes get a tiny percentage, 2.1%. This becomes attention because this attitude is accepted as a public discourse of an attitude of nationalism. On the other hand, anti-radicalism is also considered a personal choice because it often intersects with religious issues.

Image 12. Nationalism Issues on Social Media

- Cinta tanah air
- Toleransi kepada sesama
- Mengamalkan Pancasila
- Anti radikalisme
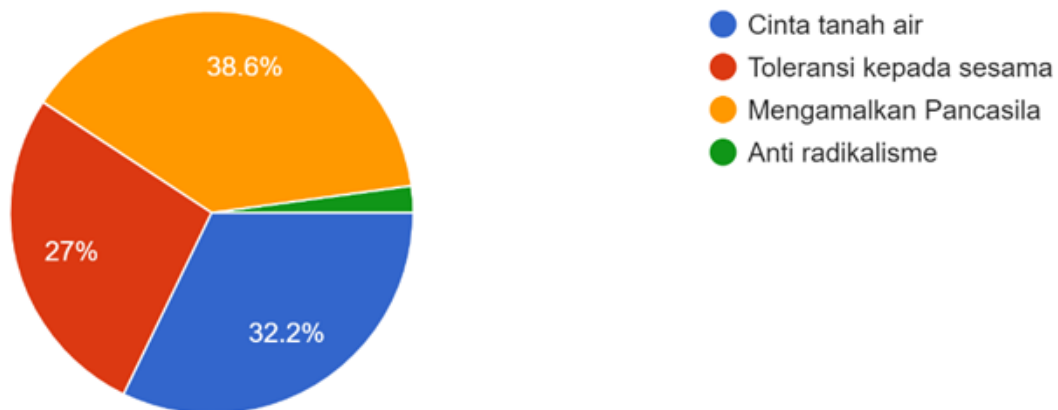
Source: Processed from research results, 2020.

**Image 13.** Forms of Nationalism Appreciation

Source: Processed from research results, 2020.

The findings above indicated that respondents still believed that Pancasila is the ideology unifying the nation expressed through tolerance, love for the country, and anti-radicalism. However, this finding does not match the respondent's attitude toward social media. When asked whether respondents willed or liked to share posts about nationalism, 45.1% never answered, 50.6% responded sometimes, and only 4.3% answered yes. Respondents' answers to posts by other people or parties related to the topic of nationalism also showed a worrying trend. This means that social media has not been optimally used to spread the spirit of nationalism among the youth as the nation's generation.

When asked about respondents' will to comment on uploads from friends/colleagues/certain accounts related to nationalism, 78.1% answered they did not like it, and 21.9% answered they liked to comment/reply to uploads from friends/colleagues/certain accounts. This low percentage of respondents' feedback on social media is quite reasonable because a status on social media is often believed to be a common topic that is shared exaggeratedly through a form of social expression. Another observation showed the youth's difficulty in individualizing themselves on social media. Many of them suffer from what is called "duck syndrome". They presented the best faces on social media in the name of hyper personality and impersonality mode (to look optimal) regardless of their inner struggle.

Image 14. Sharing uploads with nationalism themed
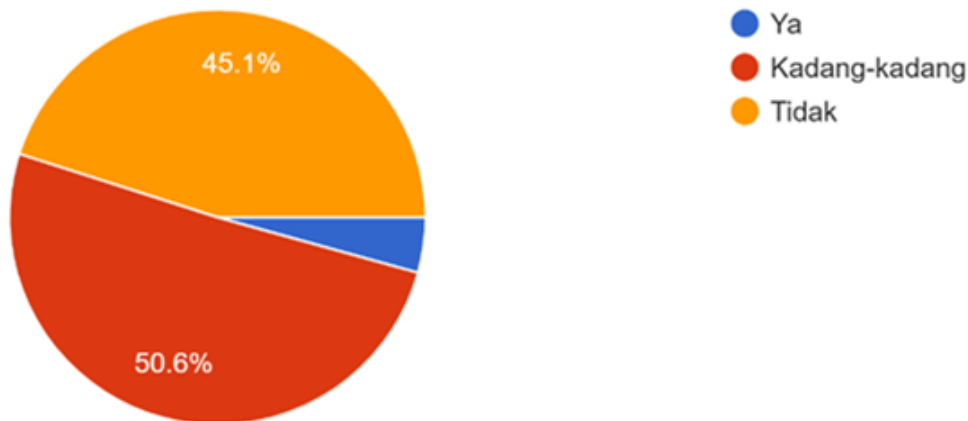
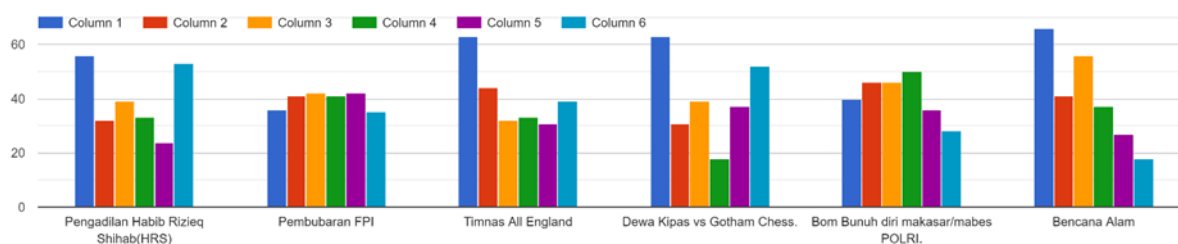**Source:** Processed from research results, 2020.

Image 15. Responses to the nationalism themed
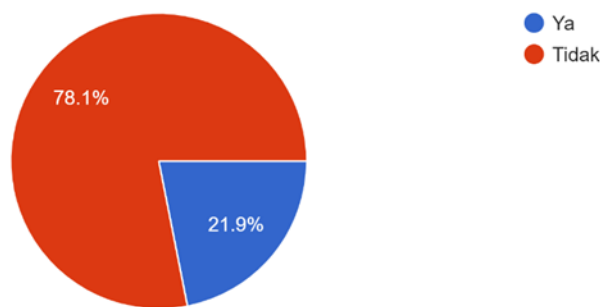
Source: Processed from research results, 2020.

The survey results not only show respondents' feedback on the topic of nationalism through social media, but also, other interesting findings, how the meaning of nationalism shifts which seems more as an understanding or attitude of a statesman to practical action. Nationalism is accepted and responded to as a social concern that demands social solidarity. According to respondents, the social events they most want to comment on or respond to are topics about disasters, including pandemic crises.

Image 16. Issues or the most topics willed to comment on social

Source: Processed from research results, 2020.

Netizen's culture is considered a practice fostering experimentation, creativity, excitement, and adventure (Fraser & Dutta, 2008; Mauri et al., 2011). The youth is not only a producer but also a consumer of every social media activity. Nationalism perceptivity shifts from 'a view' of a concept to an act of social practice, which is undoubtedly based on the spirit of solidarity to build common prosperity. Nationalism, at this point, can then be comprehended as social welfare. In the end, social media is widely believed to be a digital technology revolution. This disruptive current brings a digital paradigm by placing humanity at the center of the digital constellation.

Digital media advancement has become a means for social movements in the digital space where youth can voice their opinions through social media. The premise is that social media allows users to share anything, whether personal, social, ideological, or individual perspectives, so that social media user has the same opportunity to contend that impacts on specific social movements, including voicing ideas and nationalism spirit. The youth immensely sense that social media is a new channel to create a movement and nationalism spirit in the life of the nation and country.

How do the youth netizens interpret nationalism? The survey results then denoted that one form of considered familiar survey is embedding a hash sign (#) or hashtag on a social media post. For them, nationalism is no longer just a matter of ideological movement but how to proclaim hashtags to become a trending topic to construct nationalism spirit. Then it is also a sign of involvement in humanitarian issues, empathy for the nation's problems, and encouragement for many people to get involved. Hashtags do not just cease at trending topics or viral in mass lines; they become enough potent to keep the spirit of nationalism alive. Today's digital humanities challenges can be met through good practice with far-reaching impact. Words must be actualized into actions because, in the digital world, it is to act strategically, express emotions, and also act morally (Hardiman, 2021: 212-214).

The youth somewhat explode anything to represent their anxiety over a problem that exists in society through social media. Their posts frequently reap decent responses such as likes, shares, or controversial comments. In

this sense, posting something nationalism themed on social media simultaneously triggers a social movement to nurture nationalism. Thus, the transformation of social activities in social media emphasizes key aspects of issues. The media could present, highlight, cover, or lead public opinion as desired. The young people have the same rights and opportunities in delivering digital content to inflame the nationalist spirit.

Digital humanities and digital media play a part in this flaming spirit. Social media also goes beyond its function from just a mere medium in expressing oneself to a positive way of nurturing nationalism and a positive inspiration to enlivening one nation's sense of belonging. The character of the audience or social media users is none other than individuals who do full power in weighing and assessing information. So when someone uploads or vice versa views content, a sense of solidarity and empathy is enacted. There is a national identity that has been successfully built through content on social media. So social media literacy must avoid social friction against each other. But they could focus on exploring cultural values and social norms. Social media literacy is how we distribute and consume information that changes how we see and interpret nationalism.

It is no longer a secret that a sense of shared destiny and loyalty from one group to another are generated from interactions with other groups through social media. Social media space now becomes an encounter terrain that creates a sense of solidarity through informal social interactions. The reality of social media is interesting to see from the perspective of social cognition. Social cognition is the way the human mind works to understand their surroundings so that humans can adaptively function in them. One form of social cognition is the movement and spirit of nationalism that hast to be nurtured. Thus, nationalism is understood as an ideological movement to achieve and maintain a population's autonomy, unity, and identity, where every citizen is determined to configure a potential and dignified nation (Smith, 2013: 11).

CONCLUSION

Digital humanities are not only about the activities of utilizing digital media but also about the way computers facilitate humanistic research. Humanities is supported by digital access, including social media. The elaboration of the research results concludes that digital humanities in social media can nurture nationalism by placing social media in the context of social movements to analyze public activities in an online state and narrow down an issue or discourse as a collective movement. Social media that is able to play a role in influencing and moving the younger generation to distribute the spirit of nationalism that encourages collective action. In addition, social media is considered capable of communicating and mobilizing the youth for the nation's sake, building positive opinions among the youth, forming identities, and finding solutions for the common good.

As part of supporting the development of science and social media literacy, this study recommends several approaches to encourage the youth to wisely and actively utilize social media as an information channel that propels the growth of the nationalism spirit. First, it is necessary to increase critical media literacy. The youth needs to be literate about any information presented by the media. Second, the younger generation needs to realize that media messages, including social media, are not neutral, there is always an interest in them. So the younger generation needs to learn to understand social media's mechanisms, techniques, and tricks to avoid being easily manipulated. Third, the youth must create cohesion and loyalty between individuals who participate in social systems in virtual spaces. This is proof that the younger generation is not antisocial. They are also expected not to forget history. Fourth, the younger generation needs to be trained to keep being wise in conveying messages lulled by momentary emotions.

This research limits the discussion scope to digital humanities as a new space to foster the spirit of nationalism through the use of social media. Therefore, the opportunity to further research of the variables and context or raised issues is expected to enrich the realm of knowledge and strengthen the solidarity of national life based on the spirit of nationalism. The range of social media skills among the younger generation must be expanded and updated due to the needs of the current socio-cultural context. Digital action is expected to contribute to disseminating some good practices along with an open discussion about the current and future challenges of nationalism.

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